

A TRIADIC EVALUATION OF NUMERICAL SYMBOLISM IN QUR'ANIC *NATAWAFFAYANNAKA* VERSES AND PROPHETIC BIOGRAPHY

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ABSTRACT

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This article examines numerical symbolism in three Qur'anic verses that contain the phrase *natawaffayannaka*, namely QS. Yunus 10:46, QS. ar-Ra'd 13:40, and QS. Ghafir 40:77. The study responds to a methodological problem in numerical *i'jaz* research. Some studies treat numerical patterns as direct proof of divine design, while others reject them as arbitrary coincidence. Both positions often ignore the need for a transparent evaluative frame. This study uses a qualitative textual design supported by numerical-conceptual evaluation. It combines close reading, bounded numerical mapping, illustrative probability baselines, and cognitive-epistemological critique. The findings show that the surah sequence 10, 13, and 40 can be read as a cautious symbolic alignment with three common markers in the Prophet Muhammad's biography: the ten-year Medinan period, the thirteen-year Meccan mission, and the age of forty at the beginning of revelation. Yet statistical rarity does not prove intentionality. The pattern gains scholarly value only when it passes three checks: textual coherence, numerical transparency, and cognitive caution against post hoc pattern recognition. The article therefore proposes a triadic evaluation model for studying numerical symbolism in Qur'anic texts.

Keywords: cognitive bias; *i'jaz 'adadi*; *natawaffayannaka*; numerical symbolism

INTRODUCTION

The discourse on the inimitability of the Qur'an has never been a single and closed field. Classical Muslim scholarship discussed *i'jaz* through language, rhetoric, legal coherence, theological power, and the moral force of revelation. Classical exegetes also gave close attention to wording, sequence, occasion, address, and coherence among verses. Ibn Kathir and Fakhr al-Din al-Razi did not read the Qur'an as a group of isolated statements. They read every verse within grammar, context, transmitted explanation, theological argument, and rhetorical order (Ibn Kathir, n.d.; Al-Razi, n.d.). This habit of disciplined reading remains essential for any contemporary study of the Qur'an, including studies that use numerical or digital tools (Al-Suyuti, n.d.) (Al-Zarkashi, 1957).

In the last several decades, numerical *i'jaz* has grown in public and academic debate. This approach argues that numerical patterns in the Qur'an may reveal an aspect of textual structure that supports the doctrine of inimitability. Some researchers have examined the recurrence of words, the distribution of letters, the relation between chapter numbers and themes, or the correlation between repeated terms and theological concepts. Computer-assisted claims became visible after the popularization of numerical readings by (Khalifa, 1973) (Khalifa, 1981). This development opened new questions, but it also exposed the field to criticism. Digital search can identify repeated words quickly, yet digital search alone cannot decide whether a pattern is meaningful, selective, or accidental.

Modern Qur'anic studies provide an important control for this debate. (Neuwirth, 2019), (Sinai, 2017), and (Reynolds, 2018) emphasize textual form, historical context, literary development, and comparative discourse. Their works rarely support numerical *i'jaz* claims as proof. Their value for the present article lies in their methodological discipline. A numerical claim that cannot survive grammatical, rhetorical, and contextual analysis should not be presented as a serious academic argument. Meaning must be established before numbers are interpreted.

The same caution appears in broader debates on hidden codes and numerical patterns. (Witztum et al., 1994) presented a statistical argument for encoded patterns in Genesis, while later methodological criticism warned that striking results can emerge when researchers vary names, spellings, distances, and selection rules. (Simmons et al., 2011) also showed that undisclosed analytical flexibility can produce false-positive findings. (Gelman & Loken, 2014) described a similar risk through the garden of forking paths. These warnings do not make numerical interpretation impossible. They show that the test must be bounded, transparent, and modest.

Recent digital-humanities scholarship creates a new setting for this problem. Bibliometric and computational studies show rising interest in Qur'anic studies, machine learning, question answering, orthographic processing, and digital Islamic knowledge systems (Ayuni et al., 2023) (ElKomy & Sarhan, 2022) (Nirwana AN et al., 2024) (Patel et al., 2023) (Shahid et al., 2025) These studies suggest that computational tools can assist Islamic knowledge work when scholars define the corpus, validate the data, and explain the assumptions. They also remind researchers that fluent or technical outputs do not guarantee interpretive authority. (Bender et al., 2021) and (Lund et al., 2023) warn that digital methods need ethical and methodological control.

Indonesian Qur'anic scholarship offers another guide. Recent HIKAMI articles show interest in interpretive rules, semantic precision, scientific exegesis, and thematic analysis. (Huda & Reksiana., 2025) discuss *qawa'id al-tafsir* as rules that control interpretation. (Nugraha, 2024) shows that ambiguous signs such as *al-ahruf al-muqata'ah* require caution. (Arifin & Wijaya, 2024) demonstrate the need for semantic control when one Qur'anic term carries multiple meanings. (Adren et al., 2025) show that dialogue between revelation and science needs contextual restraint. These studies support the direction of the present article: numerical symbolism may be discussed, but it must remain accountable to tafsir, language, and method.

The object of this article is the phrase *natawaffayannaka*, written in the Qur'anic text as **نَتَوَفِّيَنَّكَ**. The phrase appears in three locations: QS. Yunus 10:46, QS. al-Ra'd 13:40, and QS. Ghafir 40:77.

وَأَمَّا نُرْيِيَنَّكَ بَعْضَ الَّذِي نَعِدُهُمْ أَوْ نَتَوَفِّيَنَّكَ فَإِلَيْنَا عَلَىٰ مَا يَفْعَلُونَ مَرْجِعُهُمْ ثُمَّ اللَّهُ شَهِيدٌ
وَأِنَّمَا نُرْيِيَنَّكَ بَعْضَ الَّذِي نَعِدُهُمْ أَوْ نَتَوَفِّيَنَّكَ فَإِنَّمَا عَلَيْكَ الْبَلَاغُ وَعَلَيْنَا الْحِسَابُ
فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ فَأَمَّا نُرْيِيَنَّكَ بَعْضَ الَّذِي نَعِدُهُمْ أَوْ نَتَوَفِّيَنَّكَ فَإِلَيْنَا يُرْجَعُونَ

The three verses share a strong rhetorical and theological link. They address the Prophet Muhammad and relate the timing of divine judgment to the possibility that he may either witness part of what has been promised or die before seeing it. In each case, the phrase carries a meaning close to 'We will surely take you in death.' The structure belongs to a repeated Qur'anic pattern of reassurance. The Prophet is told that his duty is delivery, while final reckoning belongs to God.

The numerical claim arises from the surah numbers attached to these three occurrences. The phrase appears in surahs 10, 13, and 40. These numbers invite comparison with three common markers in the Prophet's biography: the ten-year Medinan period, the thirteen-year Meccan mission, and the age of forty at the beginning of revelation. The connection is attractive because all three numbers relate to the life of the person directly addressed by the phrase. Even so, the pattern cannot be accepted without restraint. The phrase occurs in a closed corpus of three verses, but the symbolic interpretation remains vulnerable to post hoc reasoning. The order 10, 13, and 40 also does not follow the chronological order of the Prophet's life, which is 40, then 13, then 10. This point does not cancel the observation, but it limits the claim.

This study therefore asks three questions. First, how do the three *natawaffayannaka* verses cohere textually and thematically in Qur'anic discourse? Second, how can the 10, 13, and 40 configuration be evaluated through transparent probability baselines without turning statistics into theological proof? Third, how can cognitive theory help control the risk of patternicity, apophenia, selective attention, and post hoc interpretation? The novelty of this article lies in its triadic evaluative model. The model combines textual hermeneutics, numerical evaluation, and cognitive-epistemological critique. By bringing these levels together, this article shifts the debate from numerical proof to evaluated symbolism.

METHOD

This study uses a qualitative textual design supported by numerical-conceptual evaluation. It does not claim to run a large-scale computational model, machine-learning pipeline, or corpus-mining experiment. The term evaluation refers to a controlled analytical process that combines close reading, exact phrase fixation, basic probability baselines, and cognitive safeguards. This clarification is important because the evidence used in the article is arithmetic and hermeneutical, not a full computational experiment.

The unit of analysis is the exact Qur'anic phrase *natawaffayannaka*, نَتَوَفَّيَنَّكَ. The phrase was selected because it appears in three locations and because all three occurrences address the Prophet in a similar rhetorical setting. The selected verses are QS. Yunus10:46, QS. ar-Ra'd 13:40, and QS. Ghafir40:77. The study does not include related verbal forms such as *tawaffa*, *yatawaffa*, or *tawaffat* because they do not have the same exact grammatical structure and addressee. This restriction reduces the risk of selective expansion and makes the corpus small, clear, and replicable.

The primary source is the standard Uthmanic Qur'anic text. Classical tafsir sources include Tafsir al-Qur'an al-'Azim and Mafatih al-Ghayb (Ibn Kathir, n.d.; Al-Razi, n.d.). These works are used to interpret the semantic and rhetorical context of the verses. Sirah sources are used to ground the biographical numbers 10, 13, and 40. They include Ibn Hisham's recension of Ibn Ishaq's Sirah, Al-Tabari's History, and modern biographical synthesis such as Lings (1983). These sources are cited because the numerical reading depends on conventional markers in the Prophet's biography.

The procedure consisted of six steps. First, the exact phrase was fixed in Arabic and transliteration. Second, the three Qur'anic locations were recorded. Third, each verse was read in its local context and in light of classical tafsir. Fourth, the surah numbers were recorded as 10, 13, and 40. Fifth, the numbers were compared with three conventional biographical markers: ten years in Madinah, thirteen years in Makkah, and forty years at the beginning of revelation. Sixth, illustrative probability baselines and cognitive safeguards were applied to prevent overclaiming.

The probability baselines are deliberately simple. The ordered with-replacement baseline assumes three independent selections among 114 surahs, which gives 1 divided by 114 cubed, or 1 in 1,481,544. The ordered without-replacement baseline assumes three different surahs selected in a fixed order, which gives 1 divided by 114 times 113 times 112, or 1 in 1,442,784. The unordered-set baseline treats order as non-essential and gives 1 divided by C (114, 3), or 1 in 240,464. These calculations are illustrative only. They do not model the whole search space of possible phrases, roots, verse numbers, word counts, or symbolic associations.

Validity rests on three controls. Construct validity is strengthened by defining the exact phrase and limiting the corpus to three fixed occurrences. Interpretive validity is strengthened by reading each verse before treating its surah number as symbolic data. Numerical validity is strengthened by stating probability assumptions and their limits. Reliability is supported by providing clear selection criteria, verse locations, tables, figures, and a decision rubric that other researchers can apply to different cases. The main limitation is that the pattern was observed after the corpus was known. For this reason, the article presents the result as symbolic alignment and interpretive possibility, not as mathematical proof of divine intention.

RESULT AND DISCUSSION

The *Natawaffayannaka* Corpus as a Bounded Micro-Unit

The first finding concerns the nature of the corpus. *Natawaffayannaka* is not a broad root category. It is a precise verbal construction. This matters because many numerical claims begin with broad categories that can expand or shrink according to the desired result. A study may count a root, a derivative, a synonym, a related theme, or a translation equivalent. Each option may be legitimate if explained in advance, but the more flexible the category becomes, the greater the risk of selective counting. In this article, the selected unit is narrow. It is the exact phrase that directly addresses the Prophet and uses an emphatic form connected with divine taking in death.

The three verses share a repeated rhetorical structure. In QS. Yunus10:46, the verse says that whether God shows the Prophet some of what has been promised to them or takes him in death, their return is to God. In QS. ar-Ra'd 13:40, the verse says that whether God shows him part of what has been promised or takes him in death, the Prophet's duty is only to convey the message, while reckoning belongs to God. In QS. Ghafir40:77, the verse commands patience, affirms that God's promise is true, and repeats the same alternative between showing the Prophet some of what is promised or taking him in death. These verses do not use the phrase in unrelated contexts. They create a cluster of prophetic reassurance and divine accountability.

This textual unity is important. It means the numerical pattern is not built from scattered terms with no semantic relationship. The phrase belongs to one discourse: the Prophet's mission, his mortality, the delay or manifestation of judgment, and God's authority over final reckoning. This allows a symbolic reading of surah numbers to be considered. The symbolic reading is not imposed on a random collection. It arises from a textually coherent micro-corpus.

Table 1. Textual Corpus of the *Natawaffayannaka* Verses

Verse	Arabic phrase	Immediate discourse	Rhetorical function
QS. Yunus10:46	تَتَوَفَّيْنَاكَ	The Prophet may see part of the promised consequence or die before it; return belongs to God.	Reassurance that divine witness and return remain certain.
QS. ar-Ra'd 13:40	تَتَوَفَّيْنَاكَ	The Prophet's duty is delivery; reckoning belongs to God.	Limits prophetic responsibility and affirms divine judgment.
QS. Ghafir40:77	تَتَوَفَّيْنَاكَ	The Prophet is told to be patient because God's promise is true.	Links mortality, patience, promise, and eschatological return.

Textual and Rhetorical Coherence of the Three Verses

The second finding concerns the role of the phrase inside each verse. In all three cases, *natawaffayannaka* appears in a conditional structure. The meaning is not centered on death in

isolation. It is centered on the relationship between prophetic delivery and divine judgment. The Prophet may witness part of what is promised to his opponents. He may also be taken in death before that event becomes visible. In either case, the moral and theological order remains stable. The Prophet delivers. God witnesses. God judges. Human denial does not control the outcome.

This structure is crucial for interpretation. The phrase does not merely report mortality. It frames mortality within prophetic mission. The Prophet's death does not mean failure. It also does not suspend divine promise. The verse structure protects the Prophet from anxiety about historical completion. This point appears most clearly in QS. ar-Ra'd 13:40, where the statement that delivery belongs to the Prophet and reckoning belongs to God gives a concise theology of prophetic responsibility. QS. Yunus10:46 and QS. Ghafir40:77 express the same logic through return, witness, patience, and the truth of God's promise.

Classical tafsir supports this reading. Ibn Kathir explains these verses through the principle that the Prophet's duty is proclamation, while final consequence belongs to God (Ibn Kathir, n.d.). Al-Razi expands the theological logic by connecting divine promise, human denial, and the limits of human perception (Al-Razi, n.d.). The point is not that the Prophet needs to see every promised outcome within his lifetime. The point is that divine knowledge and judgment are not dependent on human timing. This tafsir frame makes the phrase suitable for a biographical reading, but only after the semantic foundation has been established.

The 10, 13, and 40 Configuration in Prophetic Biography

The third finding concerns the numerical configuration. The three surah numbers attached to the phrase are 10, 13, and 40. In Islamic historical memory, these numbers correspond to three major biographical markers. The Prophet spent approximately ten years in Madinah after the Hijrah, preached in Makkah for approximately thirteen years after the first revelation, and received the first revelation at the age of forty. These markers are widely transmitted in sirah literature and later biographical synthesis (Ibn Hisham, 1955) (Al-Tabari, 1997)(Al-Tabari, 1988) (Lings, 1983) .

The configuration creates a possible symbolic bridge between textual placement and prophetic biography. It is not arbitrary, because the phrase itself addresses the Prophet's mortality and mission. The number 40 relates to the beginning of prophetic commissioning. The number 13 relates to the Meccan period of proclamation, opposition, and patience. The number 10 relates to the Medinan period of leadership, community formation, and mission completion. These connections support an interpretive possibility, not a final proof.

The order of the numbers in the mushaf is 10, 13, and 40. The chronological order of the biographical events is 40, 13, and 10. This difference must be acknowledged because it weakens any claim that the Qur'an encodes the Prophet's life in chronological order. Yet it does not remove the possibility of symbolic alignment. The mushaf order can be read as textual order, while the biography supplies a referential order. The safest formulation is therefore that the chapter numbers form a symbolic constellation, not a chronological proof.

Table 2. Numerical Mapping and Prophetic Biography

Surah number	Symbolic biographical referent	Source status	Interpretive value
10	Ten-year Medinan period	Conventional in sirah chronology	Relates to public leadership, community formation, and completion of mission.
13	Thirteen-year Meccan mission	Conventional in sirah chronology	Relates to proclamation, opposition, patience, and formative da'wah.
40	Age at the beginning of revelation	Conventional in prophetic biography	Relates to the beginning of prophethood and divine commissioning.

Probability Baselines and the Meaning of Rarity

The fourth finding concerns probability. The simplest way to express the rarity of the 10, 13, and 40 configuration is to imagine a random ordered draw of three surah numbers from 114 chapters. Under the with-replacement model, the probability of selecting exactly 10, then 13, then 40 is $1/114 \times 1/114 \times 1/114$, or 1 in 1,481,544. Under an ordered without-replacement model, the probability is $1/(114 \times 113 \times 112)$, or about 1 in 1,442,784. Under an unordered model, the probability of selecting the set 10, 13, 40 is $1/C(114, 3)$, or 1 in 240,464.

These numbers show that the exact configuration is rare under simplified random assumptions. However, rarity is not the same as meaning. A rare event occurs frequently when the space of possible events is large. If a researcher searches many terms, roots, chapter numbers, verse numbers, word counts, and historical associations, the chance of finding at least one striking pattern becomes much higher. This is the multiple-comparisons problem. It is also the garden of forking paths problem. A finding that looks rare after selection may not be rare once the full search process is considered (Gelman & Loken, 2014) (Simmons et al., 2011).

For this reason, the probability baselines in this study are not used as proof. They are used as a trigger for further evaluation. The pattern deserves attention because it is rare under a simple baseline and because it connects with textual coherence. But it must pass cognitive and hermeneutical safeguards before it can become an academic argument. This approach is stronger than both extremes. It does not deny the pattern. It also does not treat a probability fraction as a theological conclusion.

Table 3. Probability Baselines for the 10, 13, and 40 Configuration

Model	Assumption	Illustrative probability	Limit
Ordered with replacement	Three independent draws from 114 surahs	$1/114^3 = 1/1,481,544$	Simple and easy to explain, but Qur'anic

			placement is not random.
Ordered without replacement	Three different surahs drawn in a fixed order	$1/(114 \times 113 \times 112) = 1/1,442,784$	Closer to distinct surahs, but still only a baseline.
Unordered set	The set 10, 13, 40 appears in any order	$1/C(114, 3) = 1/240,464$	Useful when order is not treated as essential.
Research reality	Many possible terms and numerical associations may be searched	Not captured by the simple fractions	Requires multiple-comparison caution and claim moderation.

Conceptual Replication Logic

The fifth finding concerns replication. A simple conceptual simulation would randomly select three surah numbers many times, record how often the selected triple matches 10, 13, and 40, and compare exact, partial, and non-matching results. If the simulation follows the ordered with-replacement assumption, an exact match should appear about once in 1.48 million trials on average. In 10,000 trials, it would usually not appear. In 1,000,000 trials, it may appear zero, one, or a few times because random variation remains possible.

This simulation logic is useful for teaching and auditability, not for proving intention. It helps readers see why exact triples are rare. It also helps researchers understand the difference between an observed pattern and a tested hypothesis. If the researcher decides the target before running the simulation, the test has more value. If the researcher searches many targets and reports only the successful one, the simulation becomes weak. The main contribution of replication logic is therefore procedural. It forces the researcher to state the target, the sample space, the number of trials, and the decision rule.

In this study, the target is defined as the ordered surah sequence 10, 13, and 40 attached to the three exact occurrences of *natawaffayannaka*. A partial match is not treated as proof. A different phrase with a loose semantic connection is not included. Related roots are not added to improve the result. These constraints make the study more replicable and clarify that the article does not overstate the computational character of its method.

Cognitive Safeguards Against Patternicity and Apophenia

The sixth finding concerns cognition. The human mind tends to organize scattered data into coherent narratives. This tendency is not always bad. Tafsir itself depends on the ability to recognize relation, repetition, contrast, and coherence. The problem appears when pattern recognition outruns evidence. In numerical interpretation, the interpreter may see design

because the numbers feel meaningful. The feeling of meaning may then replace the work of method.

Kahneman's distinction between fast and slow thinking helps explain the danger (Kahneman, 2011). Fast thinking recognizes the pattern quickly: 10, 13, and 40 correspond to Madinah, Makkah, and the age of prophethood. Slow thinking asks additional questions. Were these numbers selected before analysis? Are there other phrases with equally interesting but unreported numbers? What happens if verse numbers are included? What happens if related roots are included? Does the text itself support the comparison? Could the reader be fitting biography to chapter numbers after the fact? These questions do not erase faith. They discipline interpretation.

The cognitive check applied in this study uses four criteria. The first is pre-fixed data. The corpus must be fixed by the exact phrase, not by a changing list of related forms. The second is textual relevance. The phrase must have a clear connection with the proposed symbolic field. The third is alternative-pattern awareness. The researcher must acknowledge that other patterns may exist and that the current pattern is not the only possible reading. The fourth is claim moderation. The conclusion must match the strength of the evidence. The article may argue for symbolic alignment and propose a model. It should not claim mathematical proof of divine design.

Table 4. Cognitive and Hermeneutical Evaluation Rubric

Evaluation dimension	Key question	Pass criterion	Risk if ignored
Textual hermeneutics	Does the phrase form a coherent Qur'anic unit?	Exact phrase, clear grammar, shared discourse, tafsir support	Numbers become detached from meaning.
Numerical evaluation	Is the numerical claim transparent and testable?	Defined sample space, fixed target, stated assumptions	The pattern becomes impressionistic.
Cognitive critique	Could the result come from post hoc pattern recognition?	Alternative patterns and selection choices are acknowledged	The reader mistakes patternicity for proof.
Scholarly conclusion	Does the claim match the evidence?	Symbolic alignment is stated cautiously	The article overclaims and loses credibility.

The Triadic Evaluation Model

The seventh finding integrates the three levels. Textually, the three verses form a coherent cluster. Numerically, their surah numbers create a rare and symbolically attractive sequence. Cognitively, the interpretation remains exposed to post hoc bias but can be strengthened by fixed corpus rules and modest claims. The result is a middle position: the pattern is neither empty coincidence nor automatic proof. It is an evaluated symbolic alignment.

This position gives numerical *i'jaz* research a more credible academic language. Instead of saying that a number proves the Qur'an, the article says that a bounded phrase creates a numerical-symbolic configuration that coheres with prophetic biography and deserves interpretation under controlled conditions. The second statement is more precise. It does not ask the reader to accept a theological conclusion from a probability figure. It invites the reader to inspect the textual unit, the numerical mapping, and the safeguards.

The triadic model also clarifies the difference between evidence and meaning. Evidence concerns the existence of the three occurrences and their chapter numbers. Meaning concerns the symbolic relation between those numbers and the Prophet's biography. The evidence can be verified. The meaning must be argued. A strong article does not confuse the two. It shows the data first, then explains the interpretation, then states the limits,

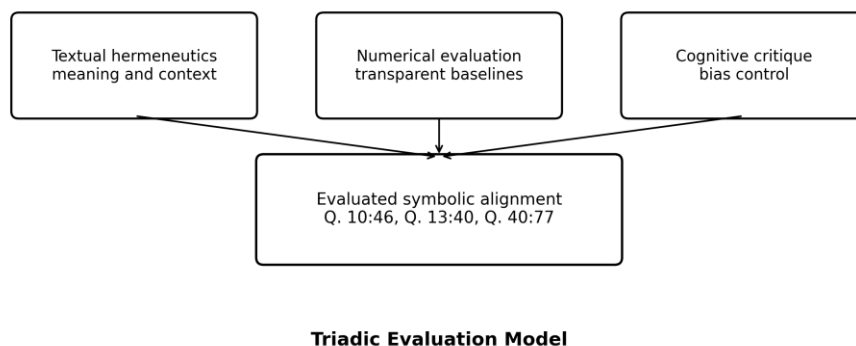


Figure 1. Triadic Evaluation Model for Numerical Symbolism

Analytical Workflow and Practical Protocol

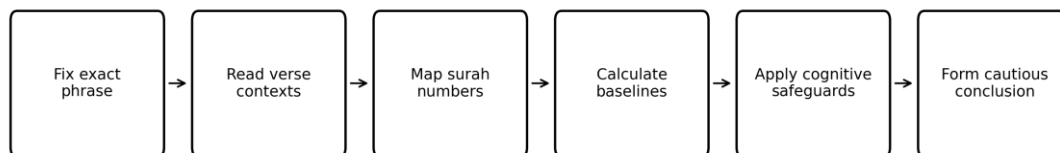
The practical contribution is a research protocol. Researchers who want to study numerical patterns should begin by fixing their corpus. They should define whether they count exact forms, roots, lemmas, synonyms, or semantic fields. They should explain why the selected unit matters in tafsir. They should record all occurrences, not only those that fit the desired pattern. They should test more than one baseline if the numerical claim uses probability. They should also state whether the hypothesis was formed before or after the data search.

In a digital environment, this protocol should be attached to a record of search decisions. The researcher should save the text edition used, the spelling normalization rules, the code or search string, and the rejected alternatives. This makes the research auditable. It also protects the article from the common criticism that numerical patterns depend on hidden selection choices. The present article only uses a small corpus and simple arithmetic, but the same protocol can support more advanced future work.

The workflow in Figure 2 shows the movement from phrase fixation to cautious conclusion. The sequence matters. The study begins with the Arabic phrase, not with a desired number. It then reads the verses, records the surah numbers, calculates baselines, applies

cognitive safeguards, and forms a limited conclusion. This order prevents the numerical reading from controlling the text. It also prevents the text from being reduced to statistics.

Data: Q. Yunus 10:46, Q. al-Ra'd 13:40, Q. Ghafir 40:77



Analytical Workflow for the Natawaffayannaka Corpus

Figure 2. Analytical Workflow for the *Natawaffayannaka* Corpus

CONCLUSION

This article has examined the numerical symbolism of the three Qur'anic occurrences of *natawaffayannaka* in QS. Yunus10:46, QS. ar-Ra'd 13:40, and QS. Ghafir40:77. The study shows that the phrase forms a coherent textual unit because each occurrence addresses the Prophet's mortality, mission, and relation to divine judgment. The surah numbers 10, 13, and 40 may be read as a cautious symbolic alignment with common markers in prophetic biography: ten years in Madinah, thirteen years in Makkah, and the age of forty at the beginning of revelation.

The study also shows that the configuration is statistically interesting but not self-proving. Under simplified baselines, the exact triple is rare. Yet rarity alone cannot establish meaning, let alone prove divine intention. The interpretive strength of the pattern depends on the combination of textual coherence, numerical transparency, and cognitive caution. The main contribution of the article is therefore a triadic evaluation model that moves numerical *i'jaz* research from proof claims toward evaluated symbolism.

The article has limits. It studies only one exact phrase and uses illustrative probability baselines rather than a full corpus simulation. Future studies should expand this work by using standardized Qur'anic corpora, pre-registered hypotheses, reproducible scripts, and comparison across exact forms, roots, and semantic fields. With these controls, numerical symbolism can remain part of Qur'anic studies without falling into speculative overclaiming.

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